

3. He who made the indistinct, wide-spreading darkness distinct with, the sun: whenever, possessor of strength, mortals are seeking to adore the dwelling of thee who art immortal, they harm not (any living being).¹

4. What is he, the INDRA who has done these deeds? what region does he frequent? among what people (does he abide)? what worship, INDRA, gives satisfaction to thy mind? what praise is able to gratify thee?

which of thy invokers (is most acceptable to thee) ?.

5. Doer of many deeds, these elders, born in former times, engaged in sacred rites, have been, as they are now, thy friends; so have those of mediseval and those x)f recent (date): therefore, invoked of many,

take notice of thy (present) humble (adorer).

Vargaxn. * 6. Humble (worshippers), adoring him, commemo- rate, IXDRA, thy excellent, ancient, and glorious (deeds): so, hero, who art attracted by prayer,² we praise thee who art mighty, for those great actions with which we are acquainted.

6. The strength of the *Raksliasas* is concentrated against thee: bear up well against that mighty mani- fested (effort): scatter them, valiant (!NDRA), with thy old associate, thy fricn-1, the thunderbolt.

7. Supporter of (thy) worshippers, hero, INDRA, listen (to the praises) of thy present adorer, for thou hast always attended to invocations at sacrifices in ancient times, as the kinsman of our forefathers.⁵

¹ The text has only *na minanti, no, hinsanti*: the scholiast

supplies the object, *kirn api prdnijdtam*.

² *RrahmavAlah* is explained *mantrairvahaniyah*, to be borne or conveyed by prayers.

³ *Pitrindm apik, landhuh*: according to *Sdyana rastis* are intended.